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Academy of Sciences in Vienna. It was found to be a treasure-house of information, containing a large amount of original materials, largely chronicles, pertaining to the Anabaptist movement in Switzerland, Salzburg, Upper and Lower Austria, Moravia, Tyrol, Bohemia, southern Germany, Hungary, and southern Russia, to which were added many helpful comments in footnotes. In 1889, after Dr. Beck's death, his papers concerning the Anabaptists were placed in the hands of Joh. Loserth, a scholar who has made the best possible use of the materials gathered with so much painstaking investigation. Loserth's life of Hubmeier is by far the best biography of Hubmeier that has been published. This appeared in 1893, and other Anabaptist writings have since been published by him. From the papers of Dr. Beck, Loserth now adds a monograph on Georg Blaurock and the beginnings of the Anabaptist movement in Graubündten and the Tyrol. His own labors in connection with the work are confined to slight emendations, with such references to Anabaptist literature as serve to bring the work in this respect to date.

Blaurock was one of the most forceful personalities developed by the Anabaptist movement. To his brethren he was known as the "Strong George" and the "Second Paul." His earnest and eloquent public address made him a welcome messenger of the new faith, and the common people, wherever he went, heard him gladly. Dr. Beck, in his study of the Anabaptist movement, brought together in this valuable monograph whatever could be learned concerning Blaurock's eventful history, and Loserth has done a good service in its publication.

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AN INTRODUCTION TO THE CREEDS AND TO THE TE DEUM. By A. E. BURN, B.D. London: Methuen & Co., 1899. Pp. xiv + 323. 6s.

THE author takes up first the earliest phrases in Christian literature which have been regarded as the beginnings of formal creeds. Through these he works his way to the Old Roman Creed and the Old Creed of Jerusalem, where he finds firmer ground. He then traces the formation of the Nicene Creed as we have it, a task more difficult than one might suppose. He treats next of the so-called Athanasian Creed, or "*Quicumque*." The Apostles' Creed follows, and then the *Te Deum*. Many local and temporary creeds are also brought before us in the

process of presenting to us these great landmarks of the Christian faith. The author gives us an abundance of tabulated statements, in which the growth of the creeds is traced from their beginnings in such a manner that we readily see the process of gradual accretion. The closing chapter is on the use of creeds, a subject which the author discusses in a temperate spirit and with much good sense. Throughout the book he draws largely from Kattenbusch, and somewhat from other German investigators, while always preserving his independence of judgment. The work is altogether critical, and hence it does not escape a certain dryness which will limit the number of its readers.

The Apostles' Creed, as we have it, the author dates about 700 A. D. But he regards it as an expansion of the Old Roman Creed, and this he pushes back near to the apostolic age, though he shows that this also underwent a process of enlargement before it took the form of our Apostles' Creed. The Old Roman Creed, which was thus the basis of the Apostles' Creed, "may fitly be called an apostolic creed," he writes, "because it contains the substance of apostolic teaching, and is the work of a mind separated only one generation from the apostles."

When the Old Roman Creed was enlarged, about 700 A. D., and became our present Apostles' Creed, whence were the added phrases derived? It has been the common opinion that they came from Gaul, and that our Apostles' Creed in its present form was first used there, and was borrowed from Gaul by the Roman church. This supposition the author rejects, maintaining that the expansion took place in Rome itself.

The history of the Nicene Creed, as we have it, is not free from perplexity. The "*Filioque*" clause is usually attributed to the third council of Toledo, 589 A. D., but the author gives us good reasons to doubt the correctness of this opinion.

The so-called Athanasian Creed, or the "*Quicumque*," was produced, according to the author, in the south of France between 420 and 430 A. D. The purpose of its writer was "to warn men against the loose pietism of the Priscillianists." The author has the support of some great critics as to the date, but he frankly admits that his theory of the object of the writer, which he has set forth in an earlier book, "has not been received with any favor."

The *Te Deum* he attributes to Niceta of Remesia, following the majority of its recent students. This would make the date of its origin about 400 A. D. No one any longer refers this great credal hymn to Ambrose of Milan.

The views of critical historians concerning the origin and growth of the early creeds have changed greatly with the investigations of recent years, and the author has rendered a valuable service to Christian scholarship by giving us in a single volume of moderate compass the results of their researches, with enough of the processes to enable us to judge of the evidence upon which their conclusions rest. Other changes of opinion will probably take place in the near future, and the author regards his work as tentative in a certain degree. "It is a question," he says, "whether the time has yet come when a complete history of the Apostles' Creed can be written." A great mass of evidence concerning all the early creeds has been collected, and now waits to be sifted. But, as this book shows, much progress has been made in the study of these materials, and the reader will be thankful for this clear report of the present state of the investigation.

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CHRISTLICHE DOGMATIK. VON WILHELM SCHMIDT, Dr. und ordentlichem Professor der Theologie in Breslau. 2 Bände. Bonn: A. Marcus & E. Weber's Verlag, 1895 und 1898. M. 22.

Bd. I: Erster Theil: *Prolegomena*; pp. xvi + 452. Bd. II: Zweiter Theil: *Der evangelische Glaube*; pp. xiii + 543.

"Sammlung Theologischer Handbücher." 4. Theil, 1. und 2. Abtheilung.

THIS work is the *Erstlingsfrucht* of the author's academic labor, and is dedicated to the theological faculty in Halle, in consideration of the doctorate received therefrom. As indicated above, the first volume—about one-half of the entire work—is devoted to prolegomena, a disproportionately large part. The second volume divides dogmatics into only three sections, viz., theology (in the narrower sense of the word), pp. 43–239; anthropology, pp. 239–302; and Christology, pp. 302–524. Schmidt discusses the work of the Holy Spirit under Christology. It is in this third section also that he discusses the doctrine of the trinity. Likewise soteriology, ecclesiology, and eschatology are all treated under the caption of Christology. Inasmuch as this is an unusual procedure, one would naturally expect to find in so voluminous a prolegomena some justification or vindication of it; but there does not seem to be any. One notes the meager treatment of anthropology, which, moreover, is historical and